THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 39, Vol. XIX. Saturday, September 26, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 9.—*MORMON SOCIETY.*

THE "MORMON EMPIRE," ITS GROWTH—SOCIAL SYSTEM—CONDITION, CHARACTER, AND MORALS OF THE PEOPLE.

"This treatise on the faith and condition of the Mormons, results from a careful observation of that strange and interesting people, during more than a year's residence among them, in an official capacity. It was conceived, that what is influencing the consciencious character of a half million souls, is worthy a serious investigation, though not pertinent to official report under government auspices.

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"For those who desire *facts* in the history of humanity, on which to indulge in reflection, is this offered. It were far easier to give a romantic sketch in lofty metaphors, of the genesis and exodus of the empire-founding Saints—the subject is its own epic of heroism, whose embellishment is left to imaginative genius, and its philosophy to be deduced by the candid philanthropist."—*Gunnison's History of the Mormons*, p. 5.

"But the peculiar character of the founders of Deseret, their energy, union, and hopes, stimulated by their religious views, more especially demand our notice; and this subject is equally interesting to the politician, the philosopher, and the theologian. We found them, in 1849, organized into a state with all the order of legislative, judicial, and executive offices regularly filled, under a constitution eminently republican in sentiment, and tolerant in religion: and though the authority of Congress has not yet sanctioned this form of government, presented and petitioned for, they proceed quietly with all the routine of an organized self-governing people, under the title of a Territory;—being satisfied to abide their time, in accession of strength by numbers, when they may be deemed fit to take a sovereign position; being contented so long as allowed to enjoy the substance, under the shadow of a name. They lay and collect taxes, raise and equip troops for protection, in full sovereignty, on the soil they helped to conquer first, and to subdue to use afterward."—*Ibid.* p. 23.

"The company of gold-diggers which I have the honour to command, arrived here on the 2nd instant, and judge our feelings when, after some twelve hundred miles of travel through an uncultivated desert, and the last one hundred miles of the distance through and among lofty mountains, and narrow and difficult ravines, we found ourselves suddenly, and almost unexpectedly, in a comparative paradise.

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"At first sight of all these signs of

cultivation in the wilderness, we were transported with wonder and pleasure. Some wept, some gave three cheers, some laughed, and some ran and fairly danced for joy—while all felt inexpressibly happy to find themselves once more amid scenes which mark the progress of advancing civilization. We passed on amid scenes like these, expecting every moment to come to some commercial centre, some business point in this great metropolis of the mountains; but we were disappointed. No hotel, sign-post, cake and beer shop, barber pole, market-house, grocery, provision, dry goods, or hardware store distinguished one part of the town from another, not even a bakery or mechanic's sign was anywhere discernible.

"Here, then, was something new: an entire people reduced to a level, and all living by their labour—all cultivating the earth, or following some branch of physical industry. At first I thought it was an experiment, an order of things established purposely to carry out the principles of 'Socialism' or 'Mormonism.' In short, I thought it very much like Owenism personified. However, on inquiry, I found that a combination of seemingly unavoidable circumstances had produced this singular state of affairs. There were no hotels, because there had been no travel; no barbers' shops, because every one chose to shave himself, and no one had time to shave his neighbour; no stores, because they had no goods to sell, nor time to traffic; no centre of business, because all were too busy to make a centre.

"There was abundance of mechanics' shops, of dressmakers, milliners and tailors, &c.; but they needed no sign, nor had they time to paint or erect one, for they were crowded with business. Beside their several trades, all must cultivate the land, or die; for the country was new, and no cultivation but their own within a thousand miles. Every one had his lot, and built on it; every one cultivated it, and perhaps a small farm in the distance.

"And the strangest of all was, that this great city, extending over several square miles, had been erected, and every house and fence made, within nine or ten months of the time of our arrival; while at the same time, good bridges were erected over the principal streams, and the country settlements extended nearly one hundred miles up and down the valley.

"This territory, state, or, as some term it, 'Mormon Empire,' may justly be considered as one of the greatest prodigies of our time, and, in comparison with its age, the most gigantic of all republics in existence; being only its second year since the first seed of cultivation was planted, or the first civilized habitation commenced. If these people were such thieves and robbers as their enemies represented them in the States, I must think they have greatly reformed in point of industry since coming to the mountains.

"I this day attended worship with them in the open air. Some thousands of well dressed, intelligent-looking people assembled; some on foot, some in carriages, and on horseback. Many were neatly, and even fashionably clad. The beauty and neatness of the ladies reminded me of some of our best congregations in New York. They had a choir of both sexes, who performed extremely well, accompanied by a band who played well on almost every musical instrument of modern invention. Peals of the most sweet, sacred, and solemn music filled the air, after which, a solemn prayer was offered by Mr. Grant (a Latter-day Saint), of Philadelphia. Then followed various business advertisements, read by the clerk.

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"After this, came a lengthy discourse from Mr. Brigham Young, President of the society, partaking somewhat of politics, much of religion and philosophy, and a little on the subject of gold, showing the wealth, strength, and glory of England, growing out of her coal mines, iron, and industry; and the weakness, corruption, and degradation of Spanish America, Spain, &c, growing out of her gold, silver, &c., and her idle habits.

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"He further observed, that the people here would petition to be organized into a territory under that same government, notwithstanding its abuses, and that, if granted, they would stand by the constitution and laws of the United States; while at the same time he denounced their corruption and abuses.

"But, said the speaker, we ask no odds of them, whether they grant us our petition or not! We never will ask any odds of a nation who has driven us from our homes. If they grant us our rights well; if not, well; they can do no more than they have done. They, and ourselves,

and all men, are in the hands of the great God, who will govern all things for good, and all will be right, and work together for good to them that serve God.

"Such, in part, was the discourse to which we listened in the strongholds of the mountains. The Mormons are not dead, nor is their spirit broken. And, if I mistake not, there is a noble, daring, stern, and democratic spirit swelling in their bosoms, which will people these mountains with a race of independent men, and influence the destiny of our country and the world for a hundred generations. In their religion they seem charitable, devoted, and sincere; in their politics, bold, daring, and determined; in their domestic circle, quiet, affectionate, and happy; while in industry, skill, and intelligence, they have few equals, and no superiors on the earth..

"I had many strange feelings while contemplating this new civilization growing up so suddenly in the wilderness. I almost wished I could awake from my golden dream, and find it but a dream; while I pursued my domestic duties as quiet, as happy, and contented as this strange people."—*Correspondent of the New York Tribune, July* 8, 1849. *See also H. Mayhew's Illustrated History of the Mormons.*

"It is now three years since the Mormons arrived in Salt Lake Valley, and their progress in laying out a city, buildings, fencing farms, raising crops, &c., is truly wonderful to behold; and is but another striking demonstration of the indefatigable enterprize, industry, and perseverance of the Anglo-Saxon race.

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"The Mormons, take them as a body, I truly believe are a most industrious people, and, I confess, as intelligent as any I have met with, either in the east or the west. It is true they are a little fanatical about their religious views, which is not at all strange when compared with the majority of religious denominations in the east. But let no man be deceived in his estimation of the people who have settled here. Any people who have the courage to travel over plains, rivers, and mountains, for twelve hundred miles, such probably as cannot be travelled over in any other part of the world, to settle in a region which scarcely ever received the tread of any but the wild savage and beasts who roam the wilderness, must be possessed of indomitable energy which is but rarely met with."—*Correspondent of a New York paper. See Mayhew's History of the Mormons.*

"The houses are small, principally of brick, built up only as temporary abodes, until the more urgent and important matter of inclosure and cultivation are attended to; but I never saw anything to surpass the ingenuity of arrangement with which they are fitted up, and the scrupulous cleanliness with which they are kept. There were tradesmen and artizans of all descriptions, but no regular stores or workshops, except forges. Still, from the shoeing of a wagon to the mending of a watch, there was no difficulty experienced in getting it done, as cheap and as well put out of hand as in any other city in America. Notwithstanding the oppressive temperature, they were all hard at work at their trades, and abroad in the fields, weeding, moulding, and irrigating; and it certainly speaks volumes for their energy and industry, to see the quantity of land they have fenced in, and the breadth under cultivation, considering the very short time since they had founded the settlement in 1847.

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"After bathing, we dressed in our best attire, and prepared to attend the Mormon service, held for the present in the large space adjoining the intended temple, which is only just above the foundations, but will be a structure of stupendous proportions; and, if finished according to the plan, of surpassing elegance. I went early, and found a rostrum in front of which there were rows of stools and chairs for the townfolk; those from the country, who arrived in great numbers, in light wagons, sitting on chairs, took up their stations in their vehicles in the background, after unharnessing the horses. There was a very large and most respectable congregation; the ladies attired in rich and becoming costumes, each with parasols; and I hope I may say, without any imputation of profanity, a more bewitching assemblage of the sex it has rarely been my lot to look upon."—*Excursions in California: W. Kelly. See Mayhew.*

"The founding, within the space of three years, of a large and flourishing community, upon a spot so remote from the abodes of man, so completely shut out by natural barriers from the rest of the

world, so entirely unconnected by water-courses with either of the oceans that wash the shores of this continent—a country offering no advantages of inland navigation or of foreign commerce, but, on the contrary, isolated by vast uninhabitable deserts, and only to be reached by long, painful, and often hazardous journeys by land—presents an anomaly so very peculiar, that it deserves more than a passing notice. In this young and progressive country of ours, where cities grow up in a day, and states spring into existence in a year, the successful planting of a colony, where the natural advantages have been such as to hold out the promise of adequate reward to the projectors, would have excited no surprise; but the success of an enterprise under circumstances so at variance with all our preconceived ideas of its probability, may well be considered as one of the most remarkable incidents of the present age."—*Stansbury's Expedition to the Great Salt Lake*, p. 123.

"Their admirable system of combining labour, while each has his own property, in land and tenements, and the proceeds of his industry, the skill in dividing off the lands, and conducting the irrigating canals to supply the want of water, which rarely falls between April and October,—the cheerful manner in which every one applies himself industriously, but not laboriously:—the complete reign of good neighbourhood and quiet in house and fields, form themes for admiration to the stranger coming from the dark and sterile recesses of the mountain gorges into this flourishing valley:—and he is struck with wonder at the immense results, produced in so short a time by a handful of individuals.

"This is the result of the guidance of all these hands by one master mind; and we see a comfortable people residing where, it is not too much to say, the ordinary mode of subduing and settling our wild lands could never have been applied."—*Gunnison's History of the Mormons*, p. 31.

"Their comparative comfort and degree of prosperity is significantly shown by the fact that they canvassed the country, to ascertain how many inmates there would be for a poor-house, and finding only two disposed to ask public bounty, they concluded that it was not yet time to build a house of charity: and this among the thousands who, three years before, were deprived of their property, and could, with the utmost difficulty, transport their families into the valley."—*Ibid.* p. 34.

"Nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community. Ever since the first year of privation, provisions have been abundant, and want of the necessaries and even comforts of life is a thing unknown. A design was at one time entertained (more, I believe, as a prospective measure than anything else) to set apart a fund for the purpose of erecting a poorhouse; but, after strict inquiry, it was found that there were in the whole population but two persons who could be considered as objects of public charity, and the plan was consequently abandoned.

"This happy external state, of universally diffused prosperity, is commented on by themselves, as an evidence of the smiles of Heaven and of the special favour of the Deity: but I think it may be most clearly accounted for in the admirable discipline and ready obedience of a large body of industrious and intelligent men, and in the wise councils of prudent and sagacious leaders, producing a oneness and concentration of action, the result of which has astonished even those by whom it has been effected. The happy consequences of this system of united and well-directed action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, the construction of bridges, and the preparation of the country for the speedy occupation of a large and rapidly-growing population, shortly to be still further augmented by an immigration even now on their way, from almost every country in Europe."—*Stansbury's Expedition*, p. 133.

"The masses are sincere in their belief, if they are incredulous, and have been deceived by their leaders, the sin, if any, rests on them. I firmly believe the people to be honest, and imbued with true religious feelings,—and when we take into consideration their general character previously, we cannot but believe in their sincerity. Nine-tenths of this vast population are the peasantry of Scotland, England and Wales, originally brought up with religious feelings at Protestant parish churches. . . . . They place implicit faith in their leaders, who, in a pecuniary point of view, have fulfilled their promise; each and all of them are com-

fortably provided with land and tenements. The first year they, of course, suffer privations, until they build their houses, and reap their crops, yet all their necessities in the meantime are provided for by the Church, and in a social point of view, they are much happier than they could ever hope to have been at their native homes. From being tenants at will of an imperious and exacting landlord, they suddenly become land holders, in their own right—free men, living on free soil, under a free and enlightened government."—*Adventure in the Far West: Carvalho*, 143—4. Published Sep. 1856.

"Considering, again, how all efforts for the improvement of these advantages must necessarily be self dependent in such a place, one cannot say they have been tardily developed. Indeed, to me, the manufactures, few as they were, and the products and settlements sprung up so extensively in so short a time, spoke not of a sensual but of a thrifty and industrious population; who, whatever might be their delusions in matters of belief, or the corrupting influence of their customs, at least determined to put their hands to the plough, and, looking forwards, to work, out of hardship and adversity, a comfortable, if not an enviable, prosperity. Observe Salt Lake City—not a San Francisco, certainly—but remember that eight years ago not a house stood here, nor a stick, nor a stone to build one of."—*Visit to Great Salt Lake: Chandless.* Published April, 1857.

The cheerful happy faces, the self-satisfied countenances, the cordial salutation of brother or sister on all occasions of address, the lively strains of music pouring forth from merry hearts in every domicile, as women and children sing their 'songs of Zion,' while plying the domestic tasks, give an impression of a happy society in the vales of Deseret."—*Gunnison's History*, p. 75.

"It certainly argued a high tone of morals and an habitual observance of good order and decorum, to find women and children thus securely slumbering in the midst of a large city, with no protection from midnight molestation other than a wagon-cover of linen and the ægis of the law. In the very next enclosure to that occupied by our party, a whole family of children had no other shelter than one of these wagons, where they slept all the winter, literally out of doors, there being no communication whatever with the inside of their parents' house."—*Stansbury's Expedition*, p. 128.

"All goods brought into the city, pay as the price of a license, a duty of one per cent., except spirituous liquors, for which one-half of the price at which they are sold is demanded: the object of this last impost being avowedly to discourage the introduction of that article among them. It has, indeed, operated to a great extent as a prohibition, the importer, to save himself from loss, having to double the price at which he could otherwise have afforded to sell. The result of this policy was, when we were there, to bring up the price of brandy to twelve dollars per gallon, of which the authorities took six; and of whisky to eight dollars, of which they collected four dollars."—*Ibid.* p. 132-3.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 600.)

[July, 1842.]

Sunday morning, 17th. Attended meeting at the Grove; was sick, and tarried at home the remainder of the day.

Monday, 18th. Rode out to brother Kearns and the farm.

Tuesday, 19th. Rode with Dr. Foster, Henry Kearns and others to examine some timber, lands, &c.

Wednesday, 20th.

State of Missouri, County of Jackson.—This day personally appeared before me, Samuel Weston, a Justice of the Peace, within and for the County of Jackson, the subscriber, Lilburn W. Boggs, who being duly swore, doth depose and say that on the night of the sixth day of May, while sitting in his dwelling, in the town of In-

dependence, in the County of Jackson, he was shot with intent to kill, and that his life was despaired of for several days, and that he believes and has good reason to believe from evidence and information now in his possession, that O. P. Rockwell, a citizen or resident of the State of Illinois, is the person who shot him on the night aforesaid, and the said deponent hereby applies to the Governor of the State of Missouri, to make a demand on the Governor of the State of Illinois, to deliver the said O. P. Rockwell to some person authorized to receive him and convey him to the County aforesaid, there to be *dealt* with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me this 20th day of July, 1842.

SAMUEL WESTON, J.P.

Affidavit of the City Council.

We, the undersigned, members of the City Council of the City of Nauvoo, testify that John C. Bennett was not under duress at the time that he testified before the City Council, May 19, 1842, concerning Joseph Smith's innocence, virtue, and pure teaching. His statements that he has lately made concerning this matter are false; there was no excitement at the time, nor was he in anywise threatened, menaced, or intimidated. His appearance at the City Council was voluntary; he asked the privilege of speaking, which was granted. After speaking for some time on the city affairs, Joseph Smith asked him if he knew anything bad concerning his public or private character. He then delivered those statements contained in the testimony voluntarily, and of his own free will, and went of his own accord, as free as any member of the Council. We do further testify that there is no such thing as a Danite Society in this city, nor any combination, other than the masonic lodge, of which we have any knowledge.

WILSON LAW,
JOHN TAYLOR,
WILFORD WOODRUFF,
VINSON KNIGHT,
HEBER C. KIMBALL,
JOHN P. GREENE,
WILLIAM MARKS,
GEO. A. SMITH,
GEO. W. HARRIS,
N. K. WHITNEY,
BRIGHAM YOUNG,
CHARLES C. RICH,
ORSON SPENCER.

Subscribed and sworn to by the persons whose names appear to the foregoing affidavit, this 20th day of July, A.D. 1842, except N. K. Whitney, who subscribed and affirmed to the foregoing this day, before me,

DANIEL H. WELLS.
Justice of the Peace within and for Hancock County, Illinois.

Friday, 22nd. A Special Session of the City Council was called at eight o'clock this morning; the Vice-Mayor presiding, when the following petition was written:—

To His Excellency Thomas Carlin, Governor of the State of Illinois.

We, the undersigned, citizens of the State of Illinois, having heard that many reports are in circulation prejudicial to the interest, happiness, peace, well being and safety of the inhabitants of the City of Nauvoo and vicinity, have thought proper to lay before your Excellency the following statements:—

Whereas, the Latter-day Saints, having suffered much in the State of Missouri, in time past, through the hand of oppression, brought upon them by the falsehoods and misrepresentations of wicked and designing men, whose hands are yet dripping with the blood of the innocent, and whose fiendish rage has sent many a patriot to his long home, leaving in our midst many widows and orphans, whose sorrows and tears even time cannot wipe away:

We would respectfully represent to your Excellency that we broke no law, violated no constitutional rights, nor trampled upon the privileges of any other people in Missouri; yet we had to suffer banishment, exile, the confiscation of our properties, and have diseases, distress, and misery entailed upon us and our children, the effects of which we bear about in our bodies, and are indelibly engraven on our minds, and we appeal to your Excellency at the present time that you will not suffer an occurrence of such heart-rending scenes to take place under your administration.

Whilst we have been in this State, we have behaved as good, peaceable citizens; we have availed ourselves of no privileges but what are strictly constitutional, and such as have been guaranteed by the authority of this State; we have always held ourselves amenable to the laws of the land; we have not violated any law, nor taken from any their rights.

Your Excellency must be acquainted with the false statements and seditious designs of John Cook Bennett, with other political demagogues, pertaining to us as a people. We presume, sir, that you are acquainted with the infamous character of that individual, from certain statements made to us by yourself pertaining to him, but lest you

should not be, we forward to you documents pertaining to this affair, which will fully show the darkness of his character, and the infamous course that he has taken.

Concerning those statements made by him against Joseph Smith, we know that they are false. Joseph Smith has our entire confidence; we know that he has violated no law, nor has he in anywise promoted sedition or rebellion; nor has he sought the injury of any citizen of this or any other place. We are perfectly assured that he is as loyal, patriotic, and virtuous a man as there is in the State of Illinois, and we appeal to your Excellency if, in three years acquaintance with him, you have seen anything to the contrary?

Inasmuch as this is the case, we, your petitioners, knowing that Joseph Smith could not have justice done him in the State of Missouri—that he has suffered enough in that State unjustly already, and that if he goes there, it is only to be murdered,—pray your Excellency not to issue a writ for him to be given up to the authorities of Missouri; but if your Excellency thinks that he has violated any law, we request that he may be tried by the authorities of this State, for he shrinks not from investigation.

We furthermore pray that our lives and the lives of our wives and children may be precious in your sight, and that we may have the privilege of following our avocations, of living on our farms, and by our own firesides in peace, and that neither said John C. Bennett, nor any other person, may be able to influence your Excellency, either by intrigue or falsehood, to suffer us as a people to be injured by mob violence, but if, in the estimation of your Excellency, we have done wrong, we appeal to the laws of this State.

Having heard a report that your Excellency had called upon several companies of militia to prepare themselves and be in readiness, in case of emergency, we would further ask of your Excellency, that if the State or country should be in danger, that the Nauvoo Legion may have the privilege of showing their loyalty in the defence thereof.

We have the fullest confidence in the honour, justice and integrity of your Excellency, and feel confidence that we have only to present our case before you to ensure protection, believing that the cries of so many peaceable and patriotic citizens will not be disregarded by your Excellency.

We therefore ask you, as the chief magistrate of this State, to grant us our requests, and we, as in duty bound, will ever pray.

Signed by the Vice-Mayor and City Council.

This forenoon I attended a general meeting of the citizens at the stand; Orson Spencer, Esq., presiding. The object of the meeting was to correct the public mind relative to false reports put in circulation by Bennett and others, and General Wilson Law presented the following resolution:—

Resolved: That having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest to the world, that so far as we are acquainted with Joseph Smith, we know him to be a good, moral, virtuous, peaceable, and patriotic man, and a firm supporter of law, justice, and equal rights; that he at all times upholds and keeps inviolate the constitution of this State, and of the United States" which resolution was adopted by the numerous assembly.

The assembly came together in the afternoon, and about eight hundred signed the foregoing petition presented by the City Council to Governor Carlin.

The "Ladies' Relief Society" also drew up a petition signed by about one thousand ladies, speaking in the highest terms of the virtue, philanthrophy, and benevolence of Joseph Smith, begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights.

A petition was also drawn up by many citizens in and near Nauvoo, who were not "Mormons," setting forth the same things.

State of Illinois, County of Hancock.

I hereby certify that on the 17th day of May last, John C. Bennett subscribed and swore to the affidavit over my signature of that date, and published in the *Wasp*, after writing the same in my presence, in the office where I was employed in taking depositions of witnesses. The door of the room was open, and free for all or any person to pass or repass. After signing, and being qualified to the affidavit aforesaid, he requested to speak with me at the door. I followed him out; he told me some persons had been lying about him, and showed me a writing granting him the privilege to withdraw from the Church, and remarked that the matter was perfectly understood between him and the heads of the Church; and that he had resigned the Mayor's office, and should resign the office he held in the Legion; but as there was a court marshal to be held in a few days, Joseph Smith desired that he would wait until that was over.

I was in the City Council on the 19th day of May last. I there heard him say

what has been published concerning the teachings of Joseph Smith, and of his own course. I afterwards met him in company with Colonel Francis M. Higbee. He then stated that he was going to be the candidate, (meaning the candidate for the Legislature) and Joseph and Hyrum Smith were going in for him. Said, "You know it will be better for me not to be bothered with Mayor's office, Legion, "Mormon," or anything else."

During all this time, if he was under duress or fear, he must have had a good faculty for concealing it, for he was at liberty to go and come when and where he pleased, so far as I am capable of judging.

I know that I saw him in different parts of the city, even after he had made these statements, transacting business as usual, and said he was going to complete some business pertaining to the mayor's office; and I think did attend to work on the streets.

I was always personally friendly with him, after I became acquainted with him. I never heard him say anything derogatory to the character of Joseph Smith, until after he had been exposed by said Smith, on the public stand, in Nauvoo.

DANIEL H. WELLS.

July 22, A.D. 1842.

Sworn to and subscribed before me, a Justice of the Peace in, and for the City of Nauvoo, in said County, this 22nd day of July, 1842. GUSTAVUS HILLS, J.P. and Alderman.

{L. S.}

Daniel H. Wells, Esq., is an old resident in this place, and not a "Mormon."

See affidavits of Hyrum Smith and William Law, *Times and Seasons*, page 870, &c. Also certificates of Elias Higbee and Francis M. Higbee, *Times and Seasons*, page 874.

Sunday, 24th. This morning at home sick. Attended meeting at the Grove in the afternoon, and spoke of brother Miller's having returned with the good news that Bennett could not be able to accomplish his designs.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 26, 1857.

CONSEQUENCES RESULTING FROM THE REJECTION OF PROPHETS, &c. — While the inhabitants of Utah are at peace among themselves, and are disposed to be so with all the world, priests and editors of all the various Christian denominations throughout the earth, with but few honourable exceptions, are railing out against them, and are endeavouring to arouse the malicious feelings which have characterized the acts of the propagators of false systems of religion in all ages. The Elders of the Church of Jesus Christ of Latter-day Saints are sent forth by commandment from God, with a message of truth from heaven, which will prove a savour of life unto life or of death unto death to this generation. Strange as it may seem, nevertheless it is true, that in every dispensation in which God has sent Prophets to warn the people to repent, keep His commandments, and prepare themselves for some great coming event, the mass of the people of the generation in which that Prophet made his appearance have rejected his message, persecuted him, and sought his life. When John the Baptist came in the Spirit and power of Elias, the wicked and hypocritical Pharisees said, "He hath a devil." He was cast into prison and beheaded. Jesus and his Apostles were martyred through the influence of a corrupt priesthood, who spoke all manner of evil against them falsely, and thereby created within the hearts of the populace a thirst for their blood. The Jews ever admitted that they persecuted the people of God because they were righteous, but pretended that they did it

because of their wickedness. Jesus and the Apostles were at different times arraigned before the legal tribunals of the land, and always honourably acquitted. When they were murdered it was done by a mob, who were prompted to do so by those who professed to worship the God of Abraham.

As it has been in all former dispensations so it is in this. The God of heaven has not stopped to ask fallen man whether He should send them a Prophet to correct the errors that had crept into their systems of worship or not. Neither has He condescended to ask them what particular laws or ordinances He should incorporate in the religious code that He has given for the government of His people.

Joseph Smith has been sent in fulfilment of the prediction of the 4th chapter of Malachi, and those of other Prophets, to restore the ancient Gospel, and to re-organize the kingdom of God upon the earth, preparatory to the second advent of the Messiah. From the time that he first began to lift up his voice and say, "Thus saith the Lord, repent," &c., the wicked and corrupt hypocrites of all sects and parties in Christendom, have been lying and speaking all manner of evil against him and his followers, falsely, and against the holy principles which the Lord has been pleased to reveal through him.

Joseph Smith, and many others who believe him to be a Prophet sent of God, have often been incarcerated in prison upon various false charges, such as treason, murder, &c., and have as often been honourably acquitted by the judges and juries of their country—because "*No fault was found in them.*" All the charges ever brought against them were proved to be founded in malice. But the devil, whose thirst for the blood of the righteous has ever been insatiable, stirred up the mob to acts of violence and the shedding of blood. As they did to the Son of God, so they have done unto one whom he sent in his name—Joseph Smith has been murdered for telling the people of this generation what God commanded him to tell them. He was not slain, however, until he had organized the kingdom of God, restored to the earth the Holy Priesthood, and instituted in the Church of Christ, Apostles and Prophets, Evangelists, Pastors, Teachers, helps, governments, miracles, healings, divers kinds of tongues and interpretations, according to the pattern given by St. Paul in the New Testament, 1 Cor. xii.

The malicious Jews were not content with having slain Jesus, but continued their persecutions upon his Apostles until they were also murdered. So it is with the self-righteous of this generation. They have murdered the Prophets of God, and are now seeking to destroy those who have received His message, and who are trying to sanctify themselves against the day that shall burn as an oven; when the wicked shall be consumed, and become ashes under the soles of the feet of the righteous.

The course now being pursued by the clergy and editors will lead to persecution and the shedding of more innocent blood, for which they will be held responsible by the God of heaven. It is by and through them that the opinions of the multitude are formed, which will lead to these disastrous consequences.

St. Paul tells us that he had perils by land and perils by sea; but that the greatest he ever had were those encountered through the treachery of false brethren. Jesus was betrayed by Judas, one of the Quorum of the Twelve Apostles. If a man is once made a partaker of the good word of God and of the powers of the world to come—if he has had the eyes of his understanding opened by the Gift of the Holy Ghost, and after that commits adultery, or knowingly commits any gross sin, the Holy Spirit will leave him, and he will become seven-fold more wicked and given to lying than he was before he heard and received the Gospel. It is impossible to renew such persons again to repentance. There is no class of men upon the earth

who can keep pace with apostates from the truth in lying. They are completely under the control of the devil—are his *tools* to do his work.

Let one of these vile characters make his *escape* from Utah, (as they call their exit,) which is easily done, for any true Saint in Utah would willingly contribute means to help such filth away; and let him write an article about the "Mormons," the leading Journals of the day are ready to spread their lies to the four winds, endorsed by a long editorial effort, to arouse the old mobocratic spirit of the Pharisee, that endured during Romish sway, and that again revived under the stars and stripes of the American Republic in Missouri and Illinois. But let a man of character write the truth about the Latter-day Saints, their principles, and practices, and the editors of the day are very scarce who will admit it into their papers. This shows us their true character;—like attracts like;—a man is known by the society he keeps.

The Latter-day Saints are as sincere and honest in their worship of God as any other people that now live, or that ever did live. According to the laws of England, and of the United States, they have a perfect right to exercise their own opinion in religious matters, if they violate no law of the land where they live. In the United States the servants of God proclaimed His word to the people as they were commanded. The *serpent* tongue of a hireling priesthood, unable to resist the truth by fair argument, resorted to vituperation, lying, and slander, and incited the unthinking populace to deeds of plunder, rape, and murder; while they themselves, or the most of them, would skulk behind the screen, endeavouring to hide themselves from the eyes of that Justice which will yet require at their hands the innocent blood shed in this generation. The legally constituted authorities of that land winked at the murder of the servants of God by letting the guilty go unpunished. What are the consequences? Peace is taken from the land, their glory and power are forever departed; anarchy, confusion, division, and strife reigns and rules in every part and department of the land. The legal decisions of judges and juries are disregarded. Many are hung, and murdered in cold blood. Eleven victims have thus suffered in the State of Iowa within the last few months, and many in other States have experieneod the same things. When Joseph Smith and his friends were persecuted by the mob, he told the rulers of that nation, that if they did not do the Saints justice, and protect them in their civil rights, that the day was at hand when mob law would rule and subvert the liberties of the nation. His warning voice was unheeded.

Let approaching events in that land be a warning to England, and all other civilized nations. The God of heaven has decreed that His Gospel, as restored to this generation through the ministration of angels, shall be preached to every nation, kindred, tongue, and people; and the nation that will not protect His servants while in the discharge of the important duties enjoined upon them, will be destroyed, and cease to exist as a government.

Again, we say, let the history of the Antediluvians, the Egyptians, and the Jews be a warning to all to be careful how they treat those who come unto them in the name of the Lord. We invite all, both men and women, to attend our meetings, listen to what we have to say, search the Scriptures, and ask the Lord to manifest to them by the spirit of truth, whether the doctrines that we preach are true or false. We also claim at the hands of the officers of government the protection that is awarded to others by the laws of the land. We ask no more.

A Word to Elders.—Your calling as Elders in the European Mission is to make known to the inhabitants the pure principles of life and salvation, as committed

through the ministration of angels to Joseph Smith. Your being clothed with the Holy Priesthood, and having authority to stand before a congregation, and lift up your voice to the people whenever an opportunity is afforded, does not exonerate you from the duty of making the principles of our holy religion known in every possible way.

We therefore say, let the Elders spend as many hours each day in visiting from house to house as they can. When you leave the written word, leave also an impressive exhortation. Endeavour to impress upon the minds of the people the necessity of praying to God in the name of Jesus, that he will manifest unto them whether the Latter-day Saints are His servants, and are building up His Church, or not.

We do not expect any but those who pray in reference to the matter, and those who have faith in the promises of God, made through His Son Jesus and his Apostles, to come to a knowledge of the truth. It is therefore of the utmost importance that you exhort the people who receive you, to pray much for the revelations of the spirit of truth. When you find any that are influenced by a desire to ascertain the truth, visit often, and converse with them. And do not be backward in inviting them to put on Christ by baptism. Many persons believe the Gospel, but procrastinate obedience to its ordinances. In such cases the Spirit leaves them, and their faith dies. The Lord says, "My Spirit shall not always strive with man."

None are so busy but that they can spend *some* time each day, thus visiting and teaching. And none are denied the privilege of thus proving their love for the kingdom of God, and the salvation of souls, by their works.

Pray to the Lord to let His Spirit accompany you, that you may have wisdom to guide you in all your approaches to the children of men. "Be wise servants, and as harmless as doves." As a people, we are taught to pray for what we want, and not to pray formally, to be heard of men.

Therefore, before you start forth to visit and teach the people, always retire to your closet, and ask the Lord to be with, and bless your efforts. If you do not, you had as well stay at home; for Paul may plant and Apollos may water, but it is God that giveth the increase. A tree is known by its fruits; and if your labours are not blessed, it is because you are not diligent, and do not ask in faith for the blessings of your Father upon your labours; or when blessed, that you do not give God the glory and praise, but take honour unto yourselves.

Let the Elders who have come from Zion take the lead in this matter, and set a good example worthy of imitation. Let none excuse themselves from this duty because they have been called to fill responsible stations as Pastors and Presidents of Conferences. We venture to say, that all who will take hold of the work, enjoined upon them in this article, with faith and zeal, will find it a source of joy and consolation to them worthy of the effort that they make.

LATTER-DAY SAINTS' PSALMODY.—Our Book agents have repeatedly asked why the Psalmody has not been published? We answer that the requisite number of subscribers have not yet been obtained. There are yet about sixty more required before the work can go to press. Let those who feel an interest in promoting the science of music in the Church or out of it send in their subscriptions, and the work will soon be before the public. We are satisfied that the Psalmody is a good work, and will be a source of great improvement to our choirs.

ARRIVAL.—We learn from the *Liverpool Telegraph* that the *Wyoming*, Captain Brooks, had arrived at Delaware Bay on her passage to Philadelphia.

CORRESPONDENCE FROM THE PLAINS.

(From the "Mormon.")

LETTER FROM ELDER A. M. MUSSER.

On the Plains, five days from Florence,
July 16, 1857.

President Appleby.

Dear Sir—I now beg to submit for the satisfaction of your readers a brief statement concerning the emigration of 1857. Captain William Walker's company was the first that left Florence for the mountains. I succeeded in organizing it on the 13th ultimo, while encamped on the Little Papeau. It numbered eighty-six souls, twenty-eight wagons, fifteen horses, three mules, one hundred and forty-one head of oxen, twenty-six cows, nineteen loose cattle, and one hand-cart. Before they left, about twenty-seven of the emigrants were baptized—a number for the first time. Among the candidates for this ordinance appeared the venerable Thomas B. Marsh, once President of the Twelve Apostles. He received this holy rite in all humility, and is now on his way to Zion, rejoicing in the salvation of the Lord.

On the evening of the 13th ultimo, the first company of hand-carts, under the supervision of Elder Israel Evans, made its appearance on the opposite bank of the muddy Missouri; they were detained several days in Florence on account of incessant rains, which swelled the small streams to an impassable depth. The company numbers one hundred and forty-nine souls, (eighty of whom are females—twenty-one under eight and two over sixty years old, the eldest, a female, sixty-eight years old,) twenty-eight hand-carts, and an excellent four-mule team. We furnished them with a good out-fit, and they left Florence on the 19th instant, feeling well and in high spirits. Before getting under way the next morning from the Little Papeau, brothers Taylor and Snow came up and gave them many words of encouragement, and blessed them in the name of our Redeemer.

The week following the departure of this company, Captains Jesse B. Martin's and Jacob Hoffein's companies arrived; the former consisted of one hundred and ninety-two souls, thirty-four wagons, one hundred and thirty oxen, seven cows, and one horse; the latter, after being augmented by accessions from St. Louis, numbered two hundred and four souls, forty-one wagons, one hundred and seventy oxen, seventeen cows, and four horses. These two companies left a few days after their arrival.

The Danish team company, under the direction of Captain M. Cowley, arrived on the 2nd instant, and left on the 6th; it numbered one hundred and ninety-eight souls, thirty-one wagons, one hundred and twenty-two oxen, and twenty-eight cows.

On the 3rd instant, the Danish hand-cart company arrived, under the supervision of Elder J. P. Park, and other Valley brethren. This company numbered about three hundred and thirty souls, sixty-eight hand-carts, three wagons, and ten mules. Captain Christianson, a Dane from the Valley, was deputed to conduct them to Utah; they left on the 7th instant, in good spirits.

On the 8th instant, the freight train, under the guidance of Elder W. G. Young, came in with several accessions at Florence. This company numbers fifty-five souls, nineteen wagons, eighty-three oxen, four cows, and one mule. I have the honour to be numbered with this train. On the 12th instant we left Florence, and are now five days from that place. Our company is the last one on the Plains. We have a thorough organization; brother J. A. Little, president; W. G. Young, captain; Henry Lunt, chaplain; Albert P. Tyler, sergeant of the guard; and your humble servant, clerk and historian. Besides these brethren from the Valley, we have brothers P. H. Young, James Case, and G. W. Thurston, with us. Sister Nancy Kent, President Brigham Young's eldest sister, is accompanying us to Zion; she is seventy-one years old.

By recapitulating, we find that there are now on the plains one thousand two hundred and fourteen souls, one hundred

and fifty-seven wagons, six hundred and forty-six oxen, twenty horses, eighteen mules, seventy-five cows, nineteen loose cattle, and ninety-seven hand-carts; add to these the isolated emigrants in company with brother Taylor and others, and you will have the sum-total of our this year's emigration; which, I believe, have been as well fitted out, and are under as prosperous circumstances, as our emigrants have been in any preceding year. Our united desire is to see all things pertaining to the emigration brought to a successful conclusion, and satisfactory to all parties concerned. May the Lord assist us all in bringing about these results, is my prayer. Amen.

Now, brother Appleby, I am going to write you *about* something else. Five years have nearly elapsed since I bade you adieu in our own mountain home beyond the craggy ridge which divides the waters that flow into the great Atlantic from those emptying themselves into the noble Pacific. How many changes have taken place with Gentiles and Jews since then! How many myriads of human beings have at the bidding of the Great Author of our existence, come into and departed from this world of sorrow, pain, and degeneracy! How varied have been our own individual circumstances, situations, callings, and duties. While I have been circumscribing the earth, twice in distance and once in reality—preaching to Asiatics, Anglicans, Welsh, Irish, Scotch, &c., forming a religious medley of Hindoos, Pagans, Mahomedans, Parsees, Jews, Gentiles, and a heterogeneous mass of discordant elements under the appellation of Protestants, your time has been occupied very differently.

Permit me to congratulate you on your ascension to the editorial chair of the ever welcome *Mormon*. May you be highly successful as your worthy predecessor has been, in closing the mouths of those despicable members of the fourth estate, whose tales and editorial caterings are inundating the country, and exciting their greedy readers against an inoffensive, and strictly virtuous people. If editors exercised the sense, wisdom, honesty, and discrimination of ordinary capacitated donkeys, they would cease their incessant braying, and publish the truth concerning the Utonians. When about to indite a chapter on "Mormonism," I fancy I can see them with *goose* quill in hand, seated in ghostly dishabille, in their opaque editorial chamber, emulating the example of the fellow, who

> "Gnawed his pen, then dashed it to the ground,
> Sinking from thought to thought a vast profound!
> Plunged for his sense, but found no bottom there,
> Yet wrote and floundered on in mere despair."

You have also the influence of a horde of sulphuric shepherds—keepers of the public consciences to deal with. Like the former they crawl between Heaven and earth (*backwards* like the crab) apparently for no other purpose than to create dissension and confusion, setting every man against his neighbour. This is to every reflective mind the obvious tendency of their doings.

Poor fools, they little think they are taking the *night* train for Paradise, and that they will have to render an account of their stewardship.

I regret I did not find you in New York during my brief visit a few weeks since. I desired much to see you, and congratulated myself with the idea of accompanying you across the Plains.

I have been so busy since my arrival in America that I have not had time to visit but one of my relatives. After settling up the business pertaining to the emigration in Boston, I took the express train for Iowa city. A few days after my arrival in Iowa, I was deputed to accompany brother J. A. Little to St. Louis, where we bought supplies for the two first companies of emigrants; I accompanied them up the river to Florence. We had on board about one hundred and fifty ladies and gentlemen, cabin passengers; amongst whom were two Reverends and a theological student, or graduate from the city of Gotham. Prior to quitting St. Louis, I was introduced to the Captain and Clerk of the *Edinburgh* as a missionary of the "Mormon" faith from the East Indies. This brought me into note, and to satisfy a flatulent curiosity I was obliged to preach to them on Sabbath evening, and on the evening following I delivered a lecture on the manners and customs of the Orientals of Hindoostan. Of course the knowing could not remain silent. The two following nights were occupied in delivering rejoinders. In turn, to consummate the affair, after

repeated solicitations, in a discourse which occupied over two hours, I answered all the objections of my opponents to the satisfaction of all my hearers, every one of whom, after I had concluded my remarks, tendered me a voluntary expression of their thanks.

Enough—I must conclude, as my advantages for writing are very meagre. A crammed portfolio for a desk, an inverted wash-tub for a seat, and surrounded by a parcel of loquacious emigrants, discussing their success, and other matters of the day, while their hands are employed in performing the varied paraphernalia of a camp life.

With kind regards to your able assistants, brothers Stenhouse and Dulin, and with fervent prayers for your prosperity,

I remain, my dear brother Appleby,
Your friend and well wisher,
AMOS M. MUSSER.

P.S.—It is reported and believed that the Government has wrested from the conductors the July mail, while they were endeavouring to effect its transit to Utah.

It may be pleasing for you to learn that the family of Martin Harris (one of the three witnesses to the Book of Mormon) is in Pottawattamie, and purpose migrating to Zion next spring.

Saturday, 18th. We have this day travelled about ten miles, and camped on the Platte, within half-a-day's drive of our Beaver River settlement. A meeting has been called, and the propriety of all being re-baptized was suggested, carried, and immediately attended to. We had a good time and purpose going up to the mountains as pure before the Lord as our gross natures will permit.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page 550.*)

OBJECTION: "Mark, you must bear in mind that the name Mormon is not given to the Mormons by their enemies out of mere reproach. No: the name is of the Mormons' own choice—given to them *by revelation* from their own God!"—*A peep at Mormonism, by J. T. Theobald.*

ANSWER: This statement is, on the part of this "Anti-Mormon Missionary," neither more nor less than an audacious falsehood. It is the legitimate offspring of a "father of lies." The Latter-day Saints, it is true, are everywhere called "Mormons," but the name is *not* of their "own choice," nor was it "given to them by revelation from their own God." Indeed, we might ask, if it was of their "own choice," how can it be said to have been "given to them by revelation?" or, *vice versa*, if it was "given to them by revelation," how could it have been of their "own choice." Either way, then, or both ways, the assertion is a self-evident, transparent fiction; and its author is certainly unable to produce the slightest shadow of proof in its support. The Saints were nicknamed "Mormons" and "Mormonites" by their "enemies" alone, originally, "out of mere reproach." The true name of the Church, however, was given by direct revelation from the Lord, as follows:—"Thus shall my church be called in the last days, even *the Church of Jesus Christ of Latter-day Saints.*"—(*Times and Seasons*, vol. vi., p. 922.)

OBJECTION: "Two years after the Book of Mormon was published, some 'glyphs,' or marks, were found by Professor Rafinesque in Mexico, on which an attempt has been made to build the claims of the Book of Mormon. But the plates Smith spoke of have never been *produced*, and no one can judge whether they are like these 'glyphs' or not."—"*The Doctrines of Mormonism*," *published by the Religious Tract Society.*

ANSWER: We make no "attempt" whatever to "build the claims of the Book of Mormon" upon the fact of certain "glyphs" having been "found by Professor Rafinesque in Mexico." We,

however, regard that discovery, with *many others* of a like nature, as affording strong collateral evidence in favour of the (otherwise fully confirmed) fact of a number of sacred glyphs having been brought to light, by Joseph Smith, in the year 1827. Our opponent has yet to learn that "the claims of the Book of Mormon" are built upon evidence of a far higher and more conclusive nature, and based upon a foundation of a far deeper and more substantial character, than the discoveries of Professor Rafinesque. Our anonymous opponent says, "The plates Smith spoke of have never been produced." How does he know? Where is his proof for so bold an assertion? "Never been produced?" We answer—and it is not in his power to disprove it — that those sacred records to which he alludes *have* "been produced," and the fact has been long since legally and sufficiently testified to by no less than eleven witnesses, all of whom personally beheld them, and at least nine of them handled them with their own hands, as well as examined their glyphic contents. What, then, does our objector propose to do with this unshaken and imperishable evidence. He cannot disprove it, nor can he adduce one single instance of any of those witnesses having ever denied or revoked their original testimony. But—what is singularly inconsistent and unreasonable, while he stubbornly rejects all evidence confirmatory of the bringing forth of those hidden records from the "dust" of ages, he nevertheless accredits the case of Professor Rafinesque's. And upon what ground does he base his exclusive credence? Surely his own eyes have not beheld those Mexican "glyphs!" Does he then, in all good faith, take the Professor at his own word? or have a number of eyewitnesses testified and subscribed to the truthfulness of the declared discovery? Can he produce any substantial and satisfactory evidence corroborative of the Professor's personal statements? If not, what proof has our one-sided objector to show that the said "glyphs" themselves have ever "been produced" at all? As, however, he receives, without scruple or hesitation, the (comparatively) slenderly-supported facts of this latter case, upon what principle of reason does he reject the case of Joseph Smith's, established as it is by the undeniable and unchanging testimony of eleven eyewitnesses? If he will not believe their testimony, which is strengthened and ratified by so many concomitant circumstances, neither would he "be persuaded, though one rose from the dead" to confirm it.

(*To be continued.*)

NEWS FROM AMERICA.

[From the "New York Weekly Herald."]

PROPOSED RE-ORGANIZATION OF THE UTAH MILITARY EXPEDITION.

Washington, August 24, 1857.

The Secretary of War telegraphed General Scott to-day to come to Washington immediately. He will doubtless arrive here to-morrow. His visit has reference to the troops stationed at Kansas, and those intended for the expedition to Utah. The programme which was made out some time ago, in reference to sending General Harney with a large force to Utah, will, I understand, now be changed. It is extremely doubtful whether the expedition will leave before next spring; but as soon as General Scott arrives, the whole matter will be arranged.

[From the "St. Louis Republican."]

Fort Kearney, Nebraska Territory, August 7, 1847.

The 10th infantry and Phelps' battery of the Utah army reached here to-day. The other regiment of infantry, the 5th I believe, is expected in a few days. These troops do not appear to be very much delighted with the service on which they are ordered. The season is so late that they anticipate a great deal of suffering during the approaching winter in the Rocky Mountains, as they will have only their canvass to protect them from its rigours. The consequence is, that the number of desertions has been unparalleled. The 5th and 10th infantry have lost nearly five hundred men since they first received orders for Utah. It is very difficult to